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WESTERN EPISCOPAL OBSERVER.

BEING A CONTINUATION OF THE GAMBIER OBSERVER AND WESTERN CHURCH JOURNAL

CHAUNCEY COLTON, D.D., PROPRIETOR.

Christ and the Church... Truth and Zeal.

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A SKETCH OF THE LIFE AND CHARACTER OF RICHARD CHANNING MOORE, LATE BISHOP OF VIRGINIA.

The first ancestor of Richard Channing Moore, the late Bishop of the Protestant Episcopal Church in Virginia, of whom there is any thing known, was Frawley, in Berkshire, whose family came to the United States in 1627, two years after he came to the Throne, and lost both his estate and life in the revolution which ended in the execution of that unfortunate King. The motto of his coat of arms "Nil utile quod non honestum." Of the descendants of Sir John Moore, the grandfather of our lamented Bishop, three of whose brothers were distinguished as well as himself. One of them was the Rev. Dr. Thomas Moore, chaplain to the celebrated scholar and Bishop of Rochester, Dr. Atterbury, whose sermons he published. He died Rector of Little Britain, in London, leaving a highly respectable family, among whom were Thomas Moore, D.D., rector of North Bray, in Kent, and the Rev. Dr. Charles Smyth, whose sermons were published in England, in 1722, and are highly esteemed. Another of the brothers of John Moore, was Daniel Moore, a gentleman of large estate, who was a member of Parliament for many years, whose daughter married the celebrated Chancellor Erskine. Another of the brothers was Wm. Moore, of Moore Hall, Pennsylvania, who left a highly respectable family. One of his daughters was married to the Rev. Dr. Wm. Smith, a celebrated preacher of Philadelphia, and formerly President of the University of Pennsylvania. John Moore, the brother with whom our narrative has to do, being the grandfather of the Bishop, was an eminent merchant of New York, in colonial times. He was alderman of that city, for many years a member of the legislature, and at the time of his death, Colonel of one of the New York regiments, and a member of the King's council for the province. He was born in 1686, and died in 1749, at 63 years of age. He was the first person buried in Trinity churchyard, and the title of the family vault was in Bishop Moore at his death.

Mr. John Moore married Frances Lambert, and was blessed by her with eighteen children, among whom were three pairs of twins. The descendants of Mr. Moore married into the Bayard, Tredwell and Rogers's families, which are among the most respectable families of the North.

Stephen, the 17th child, owned West Point, which he sold to the United States, and removed to North Carolina. Upon the invasion of the Southern States by the British, in 1779, he commanded a regiment of North Carolina Militia. He was afterward taken prisoner at the first battle of Camden. Being exchanged, he returned to his beautiful seat, Mount Tirza in North Carolina, where he died, leaving in that State a highly respectable family. The 7th of the thirteen sons of John Moore, was Lambert, the father of Bishop Moore. He was born in 1722, was sent to England for education, and was bred a scholar in Westminster school. At twenty-one years of age he returned to his native country, and settled in that part of the State of New York which was called the neutral ground. Here he lost all his property amid the devastation and plunder which desolated that part of the country. His house, at West Point, where he resided during the early part of the Revolutionary War, was plundered by the Hessians, when the British took the posts of the Highlands, and his family was turned out of doors in a destitute condition. He removed thence to the city of New York, where he obtained an appointment in the Customs, and lived in comfort until the conclusion of the war. After this event, he removed to his brother John's, in Norwich, Connecticut, where he died of a pulmonary disease, on the 19th of June, 1784, in the communion of the church. In the Spring of 1785, his remains were removed to New York, and deposited in the family vault, in Trinity Church-yard, by his son, the late Bishop of Virginia, who then resided in that city.

Elizabeth Channing, the Mother of Bishop Moore, was descended of a highly respectable family. Being left an orphan at two years of age, he was brought up in the family of her uncle, John Pintard, Esq., one of the Aldermen of New York. She was an accomplished lady, having received the best education which New York afforded, and was highly esteemed in the best society of her native city. She was polished in her manners, of the most amiable disposition and exemplary piety, and was remarkable for sound judgment and strong good sense. To the earliest religious instruction, the prayers, and lovely pious example of this extraordinary Christian Mother, Bishop Moore often delighted to revert with tears of gratitude in his eyes, and a bosom swelling with filial affection and reverence. To her early nurture of admonition in the Lord, he ascribed, under God, all his happiness and usefulness in this world, and his hopes of a blessed immortality in the next. She entered upon her

eternal rest at his house on Staten Island, on the 7th December, 1805, in the 78th year of her age.

Of the 11 brothers and sisters of Bishop Moore, our limits will allow us only to say, that they were all honorably connected in marriage, were respectable, and virtuous and useful.

Richard Channing Moore, the late Bishop of Virginia, was born in the city of New York, on the 21st of August, 1762. He received a liberal education, and was bred a physician; but after practicing medicine for several years, in 1787, he resolved to devote himself to the Ministry of the Gospel of Christ, and was ordained by Bishop Provost in New York. The first two years of his Ministry were spent at Rye, in the county of West Chester, most acceptably to the congregation among whom he labored, and useful for the church at whose altar he ministered. Thence he was called to a wider field of labor by the congregation of St. Andrew's Church at Richmond, on Staten Island.

Here Dr. Moore labored for twenty-one years, with eminent success. His faithfulness in all the departments of ministerial duty, his zeal in the advancement of true religion, his love for his Divine Master, and of his work, his unaffected love of all men, his amenity of manners and entire freedom from spiritual pride and all moroseness in his theological views, gave him not only an unbounded popularity among his people, but won for him their warm admiration and sincere attachment. The fruits of such labors, and of such a Christian character, were soon abundantly manifested. The bounds of his parish were greatly enlarged, his congregation soon overflowed, and it became necessary to enlarge his church edifice. The number of his communicants rapidly increased, and the standard of their piety was much elevated. Even after a large addition to the sittings in his church, it soon became necessary to make still further provision for the numbers who flocked to his Ministry, and a Chapel of Ease was provided six miles distant from the Parish Church. During his attendance upon the late General Convention, in October last, the writer of this sketch visited this scene of the early labors of his venerated and beloved friend. It was grateful to every good feeling of the heart, to witness the ardent love and unaffected veneration for their old pastor, which were still cherished and remained enshrined in the hearts of his former parishioners and their children. It was delightful to address, in the two beautiful churches of the parish, large congregations of zealous worshippers of Almighty God, and to see the son of this venerable man, who had, in his earliest manhood, and immediately after his admission to Holy Orders, succeeded his father in this interesting charge, now himself more than fifty years of age, and honored with the title of Doctor of Divinity, after a useful and successful ministry of thirty-two years, still occupying the post of his father's duties, and walking in the steps of that good old man, as a faithful and beloved Shepherd of Christ's flock. The Bishop loved, in his social intercourse with his friends, to revert to this scene of his former ministry—to talk of those zealous members of his congregation, who were wont to hold up their hands in his arduous duties, and to recount the many evidences of his Heavenly Father's goodness, then vouchsafed to him. The reader will pardon me for introducing one or two of the many anecdotes which I have heard him relate. It pleased God at one time eminently to bless his labors, by an unusual influence of Divine Grace among his people. There was a true revival of religion, the work of God's spirit, and not the ephemeral effect of those hot-bed contrivances and human devices, which have with pernicious consequences so often been resorted to for doing that work which the Holy Spirit only can really effect. Within a few weeks, more than sixty persons were added to the list of his communicants. During the prevalence of this happy state of religious feeling, Dr. Moore went to officiate in the chapel where he regularly performed divine service in the afternoon. After the services and sermon, the blessing was pronounced; but, instead of the usual bustle of a retiring congregation, entire stillness pervaded the assembly, interrupted only by suppressed sobs. A churchwarden arose and said, "Dr. Moore, the people are not satisfied with the Bread of Life—will you not preach again?" Hastily selecting a portion of Scripture during the singing of a hymn, he again preached an extempore discourse of the usual length and pronounced the benediction; but all was quiet, and again this people, hungering and thirsting after righteousness, asked and received in a third sermon heavenly food from their shepherd's hands. The afternoon by this time being far spent, and the strength even of this able laborer having been exhausted, he was obliged to entreat the enchain'd throng to depart to their homes. Such an instance may in vain be searched for since apostolic times. On another occasion, the Doctor was invited to meet a company of highly esteemed friends at dinner. Just as he was getting into his gig, a messenger arrived from a distant part of the island, requesting him to visit a very poor communicant, who was dangerously ill. Obedient to the call of duty, he relinquished his proposed pleasure, but still with some reluctance, wishing the call of duty had not been made, and almost inclined to delay it until the morrow. When arrived at the humble cottage, he was unusually successful in imparting the consolations of Religion, and succeeded in quieting the fears and animating the hopes of his humble friend. As he knelt on the dirt floor, the grace of God warmed

his affections and with unwooed fervor he poured forth his supplications for the dying Christian before the Throne of their common Father and God. As he returned home late in the evening, with his own faith strengthened and his Christian graces enlivened, he wept at the thoughts of the reluctance with which he had gone to so delightful a duty, and was humbled under a sense of his ingratitude to that Merciful God, who had by his very kindness rebuked him, that night his sick friend died full of peace and hope. The Bishop continued to his death to look back to that evening, spent in the dying Christian's chamber, as perhaps the happiest of his life, and he learned from the occurrence a lesson which he did not forget, never under any circumstances to postpone duty to pleasure. In 1809, Dr. Moore was called by God's providence to a still more important sphere of usefulness, in St. Stephen's Church in the city of New York. Here he continued five years. His labors were very great, but neither the strength of his fine constitution nor the ardor of his zeal failed, and he was again, as on Staten Island, richly rewarded for all his toils by the abundant bestowment of God's blessing on the work of the ministry. He found a small congregation, and only about thirty communicants. After a short ministry of five years, he left a crowded church and between four and five hundred communicants. There is, I believe, to this day, in St. Stephen's church, an honorable monument to the zeal and efficiency of his ministry while there. When the whole church had become crowded, every pew, not only in the body of the church, but also in the galleries, being occupied, a gentleman called on the Rector, and applied for a pew; there is none, was the reply. Will you permit me to build one? was the answer. Where? said the Doctor. There, over the gallery against the wall, said the persevering applicant. But how will you obtain access to it? said the Doctor. By cutting a small door in the wall, and building a private stairway outside of the church, said the zealous man; and there, I understand, high up against the wall, is that pew to this day, a lasting memorial of pastoral zeal, fidelity and eloquence, such as few ministers of Christ are cheered by.

(Conclusion next week.)

GERMAN RATIONALISM.

From the London Monthly Review, Sept. 1841.
Review of Dr. Bretschneider's "Letters to a Statesman." Berlin.

[CONCLUDED.]

In another passage he says: "It is vain to attempt to convert the wicked by pointing to the works of God, to the course of the moon, of the planets, &c. The creation preaches the Creator to those only who already have a lively faith in their hearts." Compare with this the accords of sentiment of the first chapter of the Epistle to the Romans; how, according to Paul, the foolish, darkened heart of the heathen turned from the worship of God to the worship of the creature, and how the most shameful vices went hand in hand with this idolatry. How is it possible that so many divines, in the very face of historical facts, should undertake to preach God and virtue to men, without any reference to Christ!

Among those who thus dream is Dr. Bretschneider, when he speaks of Astronomy as follows: "This sublime science, which enlarges our conceptions of immortality by views so inspiring, and which, by opening a view of innumerable worlds, offers the surest pledges of our spiritual life beyond the grave." Pledges! what if we had no other pledges of immortality! "In view of the stars, could I, poor man, bound to the earth, and struck with horror at mouldering corpses, build hopes or rather claims for immortality? This would be enthusiasm indeed!"

Instead of this astronomical phantasy about immortality, which resembles some sentimental sermons for which Germany is noted, let the reader refer to the language of that horrible feeling, to which every contemplation of nature, so far as it is just, must lead the man who turns away from the Redeemer. "There has," writes Werther, "as it were, a curtain drawn itself round my soul. And the theatre of a boundless life has changed before me into the abyss of an ever open grave. Canst thou say that any thing is, since every thing passes away—since every thing rolls along with the speed of a tempest, and seldom outlasts the whole power of its being—hurried along by the stream, whelmed beneath the waves, or dashed against the rocks!—since there is no moment which does not waste thee and thine around thee! * * * My heart is undetermined by that consuming power, which lies concealed in universal nature, which has formed nothing that does not destroy what is nearest to it, and itself. Thus disquieted, I feel along, the heaven and earth, and their moving powers around me: I see nothing but a monster, ever devouring, and ever again reproducing!"

Thus does death sport with all these heathen phantasies of immortality, and shows his fearful power, which destroys the tender grass of the spring and the new-born infant alike, it may be sooner or later, but yet inevitably.

Before the reviewer closes his spirited, and, at times, his impressive castigations of Bretschneider, he takes a rapid view of Natural Science in alliance with Theology, and as certain great spirits have regarded them in connection, the one with the other department, but each preserving its own proper limits. He says: "I have had so much to do with the

abuse of natural science, that the reader may at length begin to think that I see in science only an enemy of Christian theology. But no one can be more thoroughly opposed to such a view than I am,—a view which would stand in direct contradiction to the Bible itself. The Psalmist says: 'O Lord, how great are thy works, thy thoughts are very deep. A brutish man knoweth not, neither doth a fool understand this!' The writer then goes on to remark that the abuse of which he speaks,—the overturning of the boundary stone between its province and that of Christian theology; makes it necessary to mark their respective departments very accurately. This has already been done by Bacon, who says: 'We must not presume by the contemplation of nature to attain to the mysteries of God.' 'If any man shall think, by view and inquiry into these sensible and material things, to attain that light, whereby he may reveal unto himself the nature or will of God, then indeed is he spoiled by vain philosophy.' * * * And it is true, that it hath proceeded that divers great, learned men have been heretical, whilst they have sought to fly up to the secrets of the Deity, by the waxen wings of the senses.'—"Let men endeavor an endless progress or proficience both in divinity and philosophy, * * * only let them beware, that they do not unwisely mingle or confound these learnings together." In the introduction to his "Novum Organum," Bacon offers the following prayer: "This also we humbly and earnestly beg, that human things may not prejudice such as are divine; neither that, from the unblocking of the gates of sense, and the kindling of a greater natural light, any thing of incredulity or intellectual night may arise in our minds toward divine mysteries.—But rather that, by our mind thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to the divine oracles, there may be given unto faith the things that are faith's."

Beautifully and affecting is the relation between natural science and the Christian revelation brought to our view in a prayer which the great Kepler concludes one of his astronomical works: "It remains only," he says, "that I should now lift up to heaven my eyes and hands from the table of my pursuits, and humbly and devoutly supplicate the Father of lights. O Thou, who by the light of Nature dost cullide in us a desire after the light of grace, that by this Thou mayest translate us into the light of glory,—I give thee thanks, O Lord and Creator, that thou hast gladdened me by the creation, when I was enraptured by the work of thy hands.—Behold! I have here completed a work of my calling, with as much intellectual strength as Thou hast granted me. I have declared the praise of thy works to the men who will read the evidence of it, so far as my finite spirit could comprehend them, in their infinity. My mind endeavored its utmost to reach the truth by philosophy; but if any thing unworthy of Thee has been taught by me—a worm born and nourished in sin—do Thou teach me that I may correct it. Have I been seduced into presumption by the admirable beauty of thy works, or have I sought my own glory among men, in the construction of a work designed for thine honor? O then graciously and mercifully forgive me; and finally grant me this favor, that this may never be injurious, but may conduce to thy glory, and the good of souls."

Who now can imagine that this was a sort of bigotry and forced humility, in these great and commanding spirits, or a blind submission to the sacred oracles? It is truly a genuine humility, which belongs to every thorough and honest student of nature, and which his knowledge, so far from destroying, rather increases. The famous English philosopher, Robert Boyle, expresses himself somewhere to the following effect: "What inclines the experimental philosopher to embrace Christianity is this, that being constantly employed in endeavoring to give clear and satisfactory explanations of natural phenomena, and finding how impossible it is to do so, this constant experience produces in his mind a great and unfeigned modesty. In the exercise of this virtue, he is not only inclined to desire and receive more particular information respecting things which appear to him dark and concealed, but he is also disinclined to make his simple and abstract reason the authentic standard of truth. And although the pretended philosopher imagines that he understands every thing, and that nothing can be true which does not agree with his philosophy; yet the intelligent and experienced student of nature, who knows how many difficulties, even in material things, remain unsolved, by all the boasted explanations that have been given of them, will never flatter himself with the idea that his knowledge of supernatural things is complete. And this state of mind is perfectly proper for the student of revealed religion. Familiar converse with the works of God enables the experienced observer to see that many things are possible and true which he believed to be false and impossible, so long as he relied simply on his imperfectly instructed reason."

"I will not deny," says Claudius, "that I have great joy in this Robert Boyle, this Francis Bacon, this Isaac Newton; not so much on account of religion, which, of course, can neither gain nor lose by learned men, be they great or small. But it gives me joy when such a diligent and indefatigable philosopher as Bacon, who had grown old in the study of nature, and who knew by his own observation more respecting it than almost any other person,—when such a bird of Jupiter, with keen and piercing eye, as Newton was, who drew the plan and laid the ground

(more admired than used by his successors) for a new and truly great philosophy, and was one of the first, if not the very first mathematician in Europe;—I say, when we see such men, with all their knowledge, not esteeming themselves wise, and after they have penetrated more deeply than others into the mysteries of nature, standing around the altar and the greater mysteries of God with docility, holding their hats in their hands, as it becomes them to do,—when we see this, we rejoice, and begin to feel more kindly towards learning, which can allow its friends and adherents to become really more knowing, without, at the same time, taking away their better reason; and making them fools and despisers of religion. After seeing these men, in this attitude, it produces a strange effect to see the light troops on the other side, passing by the altar, keeping their hats upon their heads, and turning up their noses contemptuously at its mysteries."

It would be well if our Rationalists were to take to heart the plain, humble confessions of the excellent Boyle, who found out by his own experience the manner and limits of natural science! In these confessions of humility regarding revelation, Bacon, Newton, Kepler, Pascal, Haller, and others have agreed, as we have seen.

But the light troops, of whom Claudius speaks, understand not, in their blindness and pride, those difficult questions of the Lord in the book of Job: "Who is this that darkeneth counsel by words without knowledge?—Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundation of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?—When the morning stars sang together, and all the sons of God shouted for joy!—Hast thou commanded the morning since thy days?" &c.

The Berlin Reviewer concludes in this fashion. Happy would it be if the Rationalist theologians would humble themselves, and confess with Job: "I have uttered that which I understood not,—things too wonderful for me, which I knew not."

It will by this time be seen by our readers, from the exposure thus sprightly conducted, that dexterity and want of honesty, rather than argument, characterize the method and the conclusions of the Rationalists. They assume and deny by turns. A fact in nature, on the one hand, is made use of for the sake of founding a sweeping hypothesis; but if, on the other hand, it points significantly towards sustaining the doctrines of Scripture, it is either passed over altogether, or shorn of its meaning. Demonstration is uniformly discovered throughout the system of these reasoners, while mere exceptions are allowed to the believers in Revelation. In short, hypotheses of a shifting and sliding character is their way; theirs is a system of hypotheses altogether; and the result is an unsubstantial, chilling and lifeless creed. The Books of Moses are regarded by them only as a very old legend,—a mythos; or are studied as any other ancient manuscript scroll would be, as a curiosity, or at best for the Hebrew they contain, and the lights they shed on the manners of an Eastern primitive people. And when they come to the New Testament, most of them, by mystical interpretation, sly insinuation, and poorly concealed contempt of all that is miraculous, show their disbelief in the testimony of the Evangelists, and their denial of our Lord's Divine nature. To be sure, it frequently requires the utmost patience to discover what is intended in their writings, so involved and obscure is their meaning, even when any thing can be supposed to be distinctly conceived by themselves. Strauss, in his "Life of Jesus," however, cannot be accused with justice in this way; for he speaks out, his purpose is intelligible, his inferences un concealed. He shows and tells how he would cut and carve the Books of Matthew, Mark, Luke, and John,—what ought to be their form, and the import of remarkable passages in them; and that after all there is nothing so extraordinary in the whole history as to evade or exceed the explanation which the human mind can readily bring to the task.—Nothing better than utter skepticism therefore is the consequence; or, what we have been accustomed to call in England by the terms, Infidelity or Deism.

Indeed, although the rationalism of Germany presents some original features and national characteristics, it has its foundation and its origin in that common dislike to spiritual truth which is natural to the pride of man, and especially to the disciples of a philosophy that pretends to fathom and grasp all truth. We have near the beginning of our paper noticed the opinion which many entertain, and which is gaining ground at a rapid rate in this country, viz., that the boastings and perversities of philosophy have been countenanced by certain Protestant dogmas; that, in short, the war of metaphysics and of religious sectarianism is but Protestantism run to seed; or, as others have thought, the principles of the Reformation misunderstood. "The Bible, the whole Bible, and nothing but the Bible," which is the Shibboleth of Protestants, it is said, are utterances or proclamations that are too unguarded; allowing every man to become his own legislator, and opening the gates to ignorance, presumption, and monstrous errors. In Germany, at least, another and ulterior result has been the annihilation of religious reality to a woful extent.

And what has been the issue amongst ourselves, even although the Anglican Church acknowledges the necessity for the interpretations of its accredited servants, and inculcates

the sanctity of ecclesiastical tradition,—amongst ourselves, where, whatever be the diversity of creeds, it cannot be said that there is any want of heat in them, or of fever in maintaining the several voices in the Babylonish uproar? Why, disputations and all the vagaries of adventurous thought which the unbridled license given to private opinion engendered; the Scriptures being declared by the Reformers capable of private interpretation.—Along with this gladly received indulgence there naturally arose a cry for toleration, which however fit and needful in theory, was found too often in reality to beget mere indifference; just as liberality became licentiousness.

It has been observed that German Rationalism is nothing more than English Infidelity and Socinianism, with some distinctive colors. Would it not be remarkable as well as a most desirable sequence,—if a religious and ecclesiastical reform should ere long take place in this country,—did the Continental Protestants become affected by the example, and a return should not only be made by the men of mind and learning among them to an obedience such as distinguished the wisdom of the past, and before accidental errors gathered round these sacred institutions, but when unity of spirit and uniformity of worship should characterize the nations? There is certainly at this moment to be traced in England a moral and religious movement of no mean strength. What its issues may be we cannot tell; but there is reason to hope that it will not be lifeless. Perhaps it may be constructiveness or conservation of all that is most to be valued in the church. It is understood that the German orthodox divines bend an anxious eye towards England. But for England the compact band of them to whom allusion was before made might have despaired; at any rate they would have found their hands comparatively weak, and the hopes of a revival thrown far into the future. To friendly combination, to a reciprocity of efforts, and to a generous rivalry in all that ennobles man, whether the spoils of sober science or the higher yet kindred lights of revealed truth, we must look for the regeneration of Europe and the health and efficacy of the church at home and abroad, its unity and its beauteous harmony.

MR. NEWMAN.—No. 90.

No one will suspect the *Edinburg Review* either of much punctiliousness as to doctrinal sentiments, or of any leaning to the side of what is usually denominated evangelical truth. In the very article to which I refer, the writer expresses himself as having no wish to discuss "whose religion is better; that of the Protestant or the Catholic," and what are his views of the doctrines of the Church of England we may readily gather from his considering it as a matter of regret, as an evil very much to be deplored, that the Articles are not brought more in the unison with the times, more in harmony with the progress of thought and knowledge," and from its being more than implied that to force subscription to such Articles is "a cruel position to place the clergy." But what is the opinion of the reviewer as to the conduct of Mr. Newman and his adherents? Just such, I apprehend, as would be the opinion of any intelligent man of honor under similar circumstances, in a case where religion might be entirely out of the question. "If his (Mr. Newman's) object has been to show how an ingenious and subtle advocate may put any meaning he pleases on words, if he has wished to display how clearly he could play the part of a pleader who cares not what quibbles he utters, what perversions of language he offers to a jury, so that he but gets his client off, then he must be owned to have been successful, but is this mode of proceeding to be the standard of truth in the gravest matters of life? Is there an English gentleman, who would not think it a grievous calamity to have it said of him, that he kept his promises by such a rule? Are all the most solemn obligations of life to be entered into with the understanding that any observance of them, which the subtlety and dexterity of a special pleader can adjust to the letter, should be deemed an honorable and satisfactory fulfillment? Words have no longer any fixed meaning; good faith and truth are just as any man may fashion them, if the 'priestly glossing of this tract, No. 90, does not meet with indignant reprobation.' "Mr. Newman's offence lies in the attempt to pass his interpretation on scrupulous consciences as the genuine sense of the articles. This it is which shocks us, as being destructive of public morality, and one of the worst forms of falsehood." "This it is which makes this tract so offensive, so destructive of public truth and morality; it teaches men to be reckless of what assertions they make—to pledge themselves with indifference to any opinions, however opposed they may be to what they really believe, provided only verbal sophistry and special pleading may enable them to retain hold of the letter. Nay, what is infinitely worse, this tract would teach them to be persuaded that in so doing they are acting the part of honest men—that they are pious and holy worshippers of the God of truth."—*Edinburg Review for March, 1841.*

To all this Mr. Newman and his party are obviously driven. Was there ever a more melancholy spectacle exhibited to the church and the world.—*London Record.*

All the excellences of the creature flow from God, the fountain and spring of them. It was He that gave the horse his strength, and the lily its beauty; every creature is in itself, as well as to us, what He makes it to be.

ORIGINAL MATTER.

INTRODUCTORY LECTURE

To the Second Course established by the
Cin. Society for the Diffusion of Useful
Knowledge. By JOHN P. FOOTE, Esq.
[CONTINUED.]

That knowledge of ourselves, our nature and our duties, as well as of the nature and laws of the existences which surround us, which is necessary to our improvement and advance in civilization, it is one of our most sacred duties to acquire and to communicate. We can display our benevolence to our fellow creatures more efficiently in providing for the cultivation of their minds—adopting such measures as will tend to diffuse true knowledge and lead to the acquisition of correct tastes—than in providing for the physical wants of the poor. This last is, indeed, a duty which cannot be neglected without criminality; but in our happy country, the occasions which call upon our charity to make provision for the bodily necessities of our fellow creatures are, comparatively, few; and if we make that provision for their mental wants which duty requires of us, they will be still fewer; for poverty and ignorance are always found to be allies which increase each other's power; and by exterminating the latter, we shall, consequently, reduce the other's strength so much that it will no longer be formidable. Poverty,—by which I mean that state of destitution in which there is a deficiency of the absolute necessities of life—is generally the effect of crime: not, indeed, in most instances, of the crimes of the unfortunate sufferer, but of others. The wives and children of the vicious, are the greatest sufferers from the sins of those who control their welfare, and they are, of all others, the most worthy objects of our compassion: and in no way can we benefit them permanently and effectually, but by making more universal a knowledge of those truths—and by diffusing throughout society those tastes—which will lead men to prefer higher enjoyments than those of the senses, and to show how such enjoyments may be obtained—those truths which will enable men to understand that indolence is the most painful state of the body, and vice a certain harbinger of pain and remorse.

It is, thus, not merely a civil and political, but a moral and religious, duty to disseminate knowledge. It constitutes a portion of our duties both to God and to our neighbor. And as the early period of the history of any people (the youth of a nation being in this respect like that of an individual) is the time in which correct principles and the foundations of true knowledge may most easily be established, this duty is most imperative upon *us* now,—now when multitudes are assembling from all parts of Christendom, and forming social relations under new auspices, in this great western region, where they possess such opportunities of adopting all those improvements of civil society which true knowledge will unfold to them, as the world has never before offered to any considerable portion of its inhabitants. This duty is, therefore, one which cannot be postponed to a more convenient season; we cannot neglect immediate attention to it, and be blameless.

The doctrine is so well established, and has so often been repeated, that it is now not doubted, that a country enjoying an extraordinary degree of civil and religious liberty is required to be proportionately enlightened, and that the greater the degree of freedom without corresponding intelligence amongst all the people, the sooner and easier their liberties will be destroyed. Every one admits that a virtuous people only can maintain their freedom. And to be virtuous they must first be enlightened. An ignorant people may, indeed, be comparatively virtuous from the absence of temptation—(some of the northern nations of Europe are said to be so)—but the virtue required of a free people is such as can *withstand* temptation. It is the power of doing this which marks the capacity of man for improvement, and the exercise of this power is improvement. It not only improves the moral, but it strengthens the intellectual faculties. The exercise of this principle in a voluntary obedience to laws—an obedience founded on a knowledge of their reasonableness and propriety—in any community is a testimony of the progress of civilization and the increase of refinement.* But it is impossible that a people ignorant of the principles of laws, and of the reasons why every one should be governed by them, can be in a progressive state of civilization.

But those laws which are written on the heart and in our revelations from God, are not precisely similar to those in the statute book, and it is important that while due obedience is rendered to each, the difference between them should be properly understood and appreciated, because the perfection of human society will be attained when the former shall entirely supersede the latter. To this period, as a goal, we should be constantly striving to speed the progress of society. We have flattered ourselves that our country was approaching this goal with sure and steady steps however slow. But every substitution of Lynch

law, as it is called, or of the laws of honor, (as the duellist terms the usage which requires him to murder his friend in certain cases,) for the laws of the land, or the commandments of God, is a retrograde movement in civilization, and every instance of it increases the toils and labors necessary for the accomplishment of our object; and requires a greater struggle, to save ourselves from being carried backwards, and lost upon the rocks and shoals of barbarism. The diffusion of intelligence and a constant increase in knowledge is the only mode by which a people enjoying as much freedom as those of the United States can be brought, or kept, under the dominion of laws.

The part which this society may be able to perform in promoting this great and good end is, comparatively humble, but if it be generally and heartily supported and its example followed, according to the plan proposed in its inception, in all the other parts of our state where the people can conveniently assemble at regular periods, it may be the nucleus of a powerful and efficient force organized to combat against ignorance and vice, and to guard our liberties and institutions from the fate of the free nations of former times and other regions.

In the effort to increase "the diffusion of useful knowledge" by exciting a desire in the mind of each individual to augment his attainments, by endeavoring to bring into exercise the best faculties of the soul—this society in continuation of its operations has established this second course of lectures, in which some of the most important branches of science will be commended to your attention, and, as is hoped, in such a manner as to awaken thoughts and desires in your minds that may lead to new and persevering efforts for the increase of knowledge—efforts to be directed according to your various tastes, disposition and situations. For it is designed by them to revive your attention to such departments of science as may in the proceedings of your different sections, or otherwise, be carried forward and cultivated to such an extent as may be advantageous and agreeable—to each individual according to his taste and talents—each one giving to, as well as taking from, the general stock of knowledge.*

Among the earliest lessons of instruction which we derive from books, are those drawn from the history of our race. Of the utility of this study there is no difference of opinion. To the lessons of history, all agree in the importance of directing a large portion of attention, and those which are afforded by that of our own country, are the first in importance. For although it embraces but a short period of time, yet during that period—during the time that has elapsed since our forefathers first raised their hymns of thanksgiving to God for having brought them to a country where they might worship him in peace and freedom, events have occurred more pregnant with instruction to us than can be found in periods of ten-fold greater duration in countries where the flame of freedom has never been kindled, nor the energies of man awakened, to assert his rights of conscience and demand the privilege of self-government. The early portion of the history of our nation is not disfigured with childish fables, nor is it uncertain from the insignificance, ignorance or obscurity of its founders. The events recorded in our annals, have, from the commencement, been full of instruction to the philosophic enquirer. They exhibit the tendency of that ardent desire for civil and religious liberty which leads men to sacrifice every worldly enjoyment to that one paramount object. They exhibit its influence in elevating with a rapidity of which the world has never furnished another example, a few poor, weak, and feeble colonies, possessing no sources of wealth except the naked earth, the stormy seas, and their own patient industry and indomitable enterprise, to a power, wealth and dignity which authorizes them to assume the highest rank in the community of nations.

During the period termed the Middle Ages those causes were in operation which, from the disjointed fragments of the Roman Empire, raised up the present nations of Europe, and formed those institutions now in existence,—and which have consequently had an important influence in the establishment of those laws and customs which at present prevail in our own country. The causes, therefore, and the manner in which those events have been brought about, and the modes in which they contributed to modify the forms of government, the manners and customs, and the institutions, of the nations of Europe, is a subject of most interesting investigation to the student of the philosophy of history, and will be found to be important aids to the understanding of "the history of modern Europe, and the origin of modern institutions."

A knowledge of all the qualities of the different beings in nature is necessary to the proper exercise of that power over them which is bestowed upon man. But in our country the natural sciences have hitherto been held in rank and estimation very different.

* The following is the course of Lectures herein referred to:

1. Monday, Nov. 1, Introductory.
2. Tuesday, Nov. 2, *Three Lectures on History.*
3. Nov. 9—1. American History.
4. Nov. 15—II. History of the Middle Ages.
5. Nov. 22—III. History of Mod. Europe and the origin of Mod. Institutions.
6. Nov. 29—I. Geology.
7. Dec. 6—II. Botany.
8. Dec. 13—III. Progress of Science and discoveries of the arts of life.
9. Dec. 20—I. Origin and progress of the Fine Arts.
10. Jan. 3—II. Progress of Society as influenced by Religion, Arts and Government.
11. Jan. 10—III. Mathematics in relation to the practical Arts.
12. Jan. 17—IV. Natural Philosophy.
13. Jan. 24—V. Astronomy.
14. Jan. 31—VI. *Three Lectures on Political Science.*
15. Feb. 7—I. The uses of Political Science to Statesmen, and the necessity of it as a branch of Education.
16. Feb. 14—II. The influence of Free Governments on character, and the course that will allow the greatest degree of individual freedom.

* We are entitled to the highest rank among nations because we possess the greatest degree of freedom. This is a test not merely for man in relation to other creatures, but to the relations which individuals, communities, and every thing else bear to each other.

ferent from, being far lower than, that assigned them in Europe. There, the progress of these sciences, during the present century, has been so great that some philosophers find it necessary to warn their disciples against the danger of allowing them to supersede all the other sciences, and being led, through devotion to them, into the error of giving to matter too high an estimate in comparison with mind, and thus increasing that tendency towards materialism which has been so prevalent in Europe during the present and past centuries.*

In our country generally, and in the West especially, the study of Natural History has not received that attention to which it is entitled, from a people to whom it presents so many various objects of interest, both in relation to pecuniary benefits and philosophical investigation. On the contrary, some of its branches have been considered too puerile and trifling to attract the attention of men of sound understanding, and as fit only for the amusement of the idle and light minded. They have been subjected to the ridicule of the thoughtless and inconsiderate; and experienced neglect where they would best repay cultivation. But let us not suffer the search for truth through a more intimate knowledge of any of the works of God, to become a subject of ridicule; for a correct understanding of the laws and operations of nature, and of the manner in which the wisdom of our Creator is displayed, even when exhibited in the smallest of his works—in the most contemptible, no less than in the most fearful, of created beings—will prove more instructive, and more healthful to the mind than most of the things for which such studies are neglected. They will be found to be more productive of happiness, than attention to conventional subjects of transient interest—to the fashions and follies of society, which occupy so large a share of the attention of mankind.

The department of "Geology," which for a long time after it was brought forward to claim its rank as a science, was repelled, as being a study serving merely to furnish a field for curious and profitless speculation, from which no useful truths could be deduced, is now considered the highest in rank among the natural sciences. For the cultivation of this science our country affords a most extensive and instructive field: and a desire to improve our opportunities begins to be developed.

The department of "Zoology," as well as that of Mineralogy, has always received more attention among us than other branches of natural history. But this has been rather commercially than scientifically. In either mode, however, we are much further behind our European contemporaries than is to our credit, or for our profit. The economical advantages of science in these departments are not sufficiently appreciated; and in Mineralogy, a small amount of science would, in innumerable instances, save a large amount of labor and expense.

A knowledge of the "History of the Arts and Sciences" is a most important auxiliary in the investigation of philosophical principles, and the discovery of those truths which directly influence the improvement and happiness of mankind. "The progress of science and the discoveries of the arts of life," presents us most curious and interesting objects of research, which cannot fail amply to reward the enquirer, and to furnish the means of correct judgment in relation to the progress we are now making, as compared with that of former times. "The origin and progress of the Fine Arts" through the means of which are acquired a correct taste and that due appreciation of harmony and proportion which are so necessary to our advance in refinement, is no less worthy of attention and investigation, and will amply repay the labors of the enquirer.

"The progress of sciences influenced by Religion, Arts and Government," is a subject of most momentous interest to those who desire to promote the advance of mankind in improvement and happiness; and we consider the philanthropists of our own country as entitled to pre-eminence among those who extend their views beyond their own generation, and beyond the boundaries of their own land; who are content to have the results of their charities exhibited to them only through the medium of faith and hope; and to live less for themselves, and more for posterity, and for those whom they never expect to see, than any except the highest class of Christian philanthropists.

The comparative neglect of the science of "Botany" in our systems and seminaries of education, is remarkable, and may be cited as an instance of the slow progress of improvement in that department, compared with its rapid advance in other matters, which has frequently been remarked as an inconsistency, both in England and our own country. It is, however, very pleasing to observe, that a taste for the cultivation of ornamental shrubs and flowers has been increasing, generally, in our country; and our city owes to this pure and elegant taste, one of its greatest attractions. There is no cottage, however humble, that, through it, may not contribute to that beautiful and cheerful appearance of our habitations which is more pleasing than any display of expensive ornament, or even of correct and tasteful architecture. This taste ought to be cultivated, and all the advantages which it can derive from science, should be afforded to our children, and especially to our daughters. To "consider the lilies of the field, how they grow," is one of our earliest and purest sources of enjoyment; it is a source of happiness of which children ought to have every opportunity of availing themselves—one of which they cannot be deprived without a loss of one of the means of producing a full development of their characters, and of improving their tempers and strengthening their affections. The study of those objects which are most frequently presented to our notice—those which meet our view wherever we look forth upon the face of nature—of those things from which the greatest portion of our nourishment is derived, and which afford us constant sources of enjoyment, one would imagine must be considered a

* The study of natural history appears to have the effect on some minds of increasing their tendency to materialism, but such persons are generally weak and conceited. Men of strong mind are always led by the study of nature, to conclusions very different from those of the materialists.

The investigation we think will be a very important enquiry concerning human freedom, for it will be found that discoveries and improvements are never made in periods when liberty is leaving a country. The requisitions of luxury at such periods would stimulate many inventions, if a slavish people were capable of invention. A poet must always be a freeman, for even the inventions of poetry are incompatible with servility. The Russians and Chinese can imitate with exquisite skill, but they cannot invent.

And now, especially, when by the aid of science, the sun himself has become one of our artists, the fine arts cannot but be considered as worthy of the highest consideration. This last circumstance is a proof of our superiority in knowledge and sagacity to the ancients, even in that department in which we were not willing to yield them the palm, for they made Apollo a musician, par excellence, whereas we moderns have discovered that the bent of his genius is to painting, and although in general merit he is far inferior to our mundane artists, yet, by a course of scientific instruction he may become useful to them as an auxiliary.

† Whenever I pass dwelling with a space in front devoted to the cultivation of ornamental shrubs, I feel as if a personal favor had been bestowed upon me by the proprietor—if it be kept neat and in good order.

dictate of reason and common sense which none could dispute.*

The high rank which has been assigned to "Mathematical Sciences" at all times and in all civilized countries, their indispensable necessity to the practical arts, and to the successful cultivation of most of the other sciences, and their universally acknowledged utility to all sorts and conditions of men, demand for them an extraordinary degree of attention. In all systems of education they are considered first in importance among the studies, and seldom has any other question arisen respecting their cultivation, except as to the extent which attention to them may be allowed to exclude other studies. With respect to the practical arts especially, there is, and can be no difference of opinion in relation to these sciences. And in a religious point of view, the power of mental abstraction which is strengthened and improved by them, is one which is necessary to the professors of a spiritual religion. Idolatry is the fruit of the mental indolence which prevents the exercise of this power—it is the fruit of that love of ease which prompts men to seek to make the senses relieve the mind of that exertion which is necessary to a comprehension of, and communion with, a spiritual Deity.—It first establishes symbols to ease mental labors, and finally, by continued indulgence of indolence, regards them as the beings themselves, the comprehension of which they were intended to aid.

The sciences comprehended under the general term of "Natural Philosophy," are dependent on the aid of Mathematics for the confidence we feel in their correctness—for the greatest portion of their value and utility. They have been cultivated from the earliest period in the history of science, by men of the strongest and best minds, with a zeal and interest which have never been considered as misdirected, and which have constantly been rewarded by discoveries of the utmost importance to mankind. Among the sciences, that of Astronomy is generally the most interesting to a popular audience. And there is none which for so many centuries has occupied the attention of the profound philosopher—amused the curious and superficial observer—instructed the ignorant enquirer, and by the display of the most sublime truths, expanded and strengthened the minds of mankind in general.

Of those sciences whose origin has been in comparatively modern times, that of "Political Economy" is one which in our country receives the greatest degree of attention, for reasons sufficiently obvious. Our nation possesses an important advantage over others, for the study of this science, in the nature of its government, under which it is more easy to profit by any of the truths which its doctrines may unfold, than under any other form of government. And "the uses of Political Economy to science, and the necessity of it as a branch of education," will be acknowledged by all to be a subject of discussion peculiarly appropriate to Americans. The comparative rank of nations, like that of individuals, being, according to our previous remarks, determined by the degree of freedom they are capable of enjoying and preserving, an enquiry concerning "the influence of free governments on national character, and the course that will allow the greatest degree of individual freedom," is a most appropriate theme of political investigation for the people of the United States. We cannot enquire too anxiously and minutely into the causes which influence that most momentous subject, the freedom of mankind, socially and individually, and the results that may be expected to flow from its increase or diminution. The tendency of all our national measures since the achievement of our independence, has been to enlarge the freedom of nations among the people—to establish more firmly the democratic principle. Every increase of human freedom, however, is accompanied by abuses which threaten its destruction, and heretofore, they have generally accomplished their threats. It is hoped, however, that our country may establish a new rule by showing that a nation, by making the intelligence of its people commensurate with the extent of their liberties; may strengthen their institutions as they increase individual freedom, and prove that they are capable of enjoying liberty without falling into that licentiousness by which it has so frequently been perverted and destroyed.

It has been thought by Europeans, who generally look with more pride to the past in the history of their countries, than with hope to the future, that Americans display a misplaced love of glory, in taking their theme of national eulogium so often from anticipations of what they are to be, instead, like them, of boasting what they have been. It has been said of the Jews, under the Mosaic dispensation, that the whole existence of the Hebrew nation, like the writings of Moses, appeared to be for futurity.† And the same may now be said of the American nation: their existence and their passing history are for futurity and for the world in general. Individually as Christians, we live for posterity; as parents we labor for our children, as patriots we strive to elevate our country, as citizens we found useful institutions—all for futurity. Few of us can expect to witness the maturity of the trees we have planted, but if they take root and flourish, they yield us the fruit of hope immediately. And one of the noblest of the distinguishing characteristics of humanity, is the desire to increase the happiness of posterity—to benefit the family or the community to which one belongs, after he shall have left them forever. A desire to acquire the love and esteem of beings who are hereafter to come into existence, is a sentiment worthy of, and peculiar to a being whose spiritual nature transcends his material existence. Of such a being it is right to expect that such motives will obtain an ascendancy, if he be rightly instructed.

We are so far advanced in civilization and refinement, that our mental wants are more numerous, and the supply of them is more necessary to our happiness, than our physical necessities. In relation to the latter, a proper distribution of the means of producing them is all that is necessary, enough being produced for the comfortable support of all mankind.

* To the poorest members of the human family it affords the means of possessing and enjoying objects of beauty and splendor, which Solomon in all his glory could not equal.

† The notions that have lately been promulgated in England respecting the inferiority of the mathematical sciences, we consider only as an ingenious paradox, written for the purpose of displaying the skill of the writer in argument, and as not entitled to a serious refutation.

‡ Modern materialism and Pantheism are but modifications of the same mental disease that caused the ancient idolatry: in the present state of human knowledge it is impossible for infidelity to exhibit itself in so gross a form as in the times of greater ignorance. The ancients substituted symbols for true deities—the moderns substituted idle dreaming for laborious thinking.

§ If we can go on in this course, we shall be the greatest nation that has ever existed, if we fail, our degradation will be in proportion.

¶ The difference between true and false religions, is very strikingly exhibited in their influence on human freedom. The teachers of false religions acquire influence over the mind for the purpose of depriving men of freedom. Their priests acquire physical power by restraining the circulation of knowledge beyond their own circle. True religion, by diffusing knowledge, gives freedom to mankind.

¶ The Jewish people were the most free of any of the ancient nations, and Christians are free in proportion to the purity of the doctrines of Christianity which prevail among them.

The cares of the benevolent and charitable have ever been directed to the discovery of the means by which the inequality of the distribution of the products of the earth and of the labor of man, might be remedied as far as possible, and the amount of physical suffering diminished to the smallest sum that is compatible with human frailty. One of the schemes devised for this purpose by modern philanthropists, is by what they term associated labor, or the system of living in family communities. Many experiments have been made, without success, to remove, by this system, the causes of human suffering. But mere physical arrangements can never remove, even those evils that are merely physical, for they are caused by mental diseases, which must be removed before their consequences can be remedied. If men could be so much improved, as to live happily in parallel communities, they would be virtuous enough to live happily without changing the present order of society—for the proper distribution would take place without requiring any particular system of house keeping.*

The most effectual, and indeed, the only truly permanent method of providing for the bodily wants of the poor, is to provide for such a distribution of mental nourishment to all classes of society as shall in the first place, lessen their number to the few whose poverty is occasioned by Providential chastisements; and in the second place, give to wealth that due estimation which shall cause those who possess it to be more ready to administer to the necessities of others, than to indulge in luxury and sensual enjoyments themselves. The necessity, therefore, of providing for posterity a supply of knowledge sufficient for all, is manifestly as imperative as that of providing a supply of food and clothing for the poor. And although the former is not consumed and destroyed like the latter, yet the want of fresh supplies, is a necessity of the mind as real and important as that of fresh supplies of food to the body. Those, therefore, who found useful institutions for posterity, will effect greater good by the establishment of such as will improve the minds, than they could effect by any institutions for the relief of bodily evils.

The distinctive character of Christianity at the present time, as compared with other existing religions in a political point of view, is the desire of its professors to make proselytes—it is the benevolent wish to impart to those whose blessings which have been bestowed upon themselves, and of which experience, study and reflection, have taught them the value and importance—it is the desire to provide for the wants of the soul of every human being, however remote in situation or different in complexion.

It has been a boast of Christians, that in their religion is found the origin of all those noble permanent institutions that have been founded for the relief of the physical necessities of the poor and the afflicted: and this is a glorious distinction. But it is only a subsidiary and incidental operation of Christianity. Its paramount objects are to provide for the wants of the soul, to impart that knowledge and instruction to all—the poor and rich alike, which will prepare them for a higher state of existence, where knowledge shall be continually increasing, and love the ruling principle of all minds. Love, stronger than death, greater than faith or hope; which shall endure when earth and all things therein shall have passed away, which shall cast out fear, and triumph over time. For even time itself shall be destroyed, but charity—love—is everlasting: and for the everlasting exercise of this virtue, should we be prepared, by our education and training in this life; and He, who has given us the sublime precept, "Love your enemies," will, if we be willing and obedient, endue us with knowledge beyond aught that eye hath ever seen or ear heard, and powers higher and nobler than the heart of man hath ever conceived.

Translated for the Episcopal Observer.
From a Swedish Missionary's description of his youthful days, under the title of "Waldmeisterlein," in Dr. Barth's *Kinderschriften*, (writings for children.)

Every where among the people, both in cities and in the country, I found much outward religiosity. Divine worship, which was generally kept at 9 o'clock, was very numerously attended. No one was allowed then, without actual necessity, to ride through the streets; the gates of the city were closed, and there was no passing them except on paying a toll. Among the military, likewise, this outward regard for religion was observable. When any company of a national regiment was collected in one place, the whole of the men every morning met in the dawn of the day in front of the Captain's residence.—They were drawn up in three lines, the roll was called, and the Captain then came out to them. He gave them his salutation: "God morgon, gossar," (good morning, lads!) A rapid response ran through the ranks, "God morgon, Herr Captain!" The Fugleman stepped forward three paces, then wheeled to the left, took off his cap, and folding his hands over it, pronounced aloud, a morning prayer, which the men followed in a low tone of voice. The Captain then dismissed the company with the words, "God bavar er gossar," (God preserve you lads.) "God val signa nadiga Captain!" (God bless our gracious Captain.) was the response through the lines of soldiers.—At six in the evening, there was a similar prayer at the door of the Captain's residence, and the like mutual salutations. Similar courtesies were exchanged when a force had to muster in arms. Every Colonel first saluted his assembled regiment, and all responded aloud to his salutation. When the drill was over, the men under orders were dismissed with the words, "tak for i tag," (thanks for to-day), and the answer was "hurra," (hurrah) There was a Chaplain to every regiment and battalion, and to all embassies.—However these manifestations of piety and regard for what is holy, may have become more outward forms, I was much gratified by them; my own knowledge at that time penetrated no deeper.—But I was also shocked at the frightful and frequent oaths which I heard the common people utter, especially soldiers and sailors. A conversation which an American preacher once had

* If it was understood by every body, that the misery suffered by mankind must be in proportion to the sin that there is the world, they would perceive that the only course for the philanthropist to adopt with any hope of permanent success, is to war against sin in all its forms. It is a mooted question among political economists, whether almsgiving does not produce more of the evils it is intended to relieve than would otherwise exist.

with a fisherman, came to my recollection. He relates it as follows:

Some time ago, I was taking a walk on the wharf, where a fisherman in his boat uttered the most horrible imprecations in my hearing. I took my station near the boat and addressed him "my friend, I am not acquainted with your occupation; what fish is this, pray?" "It's cod," he replied. "What bait do you make use of?" "Any thing glutinous." "Have you ever caught mackerel?" "Yes." "Do you make use of glutinous bait for them, too?" "O, no, they won't touch that." "So then you have to provide yourself with different kinds of bait for different kinds of fish?" "Yes." "Well, and have you ever caught a fish without any kind of bait?" "Yes, last year, I was out there fishing, and was just fixing my tackle, when the hook fell into the water, and there one laid hold on it as it was, and up I hauled the fool." "Now, my friend," said I, "it has often seemed to me as if the devil was very much like a fisherman. He is sure to cover his hook with that kind of bait; which different kind of sinners are most fond of; but when he thinks of catching a profane swearer, he will not even take the trouble of putting on any bait; that fool will jump at the naked hook, and swallow it." The man kept silence, and his countenance fell. When, after a short pause, I turned to go away, I heard him say to a person that stood by, "that must be a parson."

This story came to my recollection, but I was not then so much concerned about the salvation of souls, as to expose myself to the ridicule of unskillful men, by speaking to them a serious word upon their sins.

The social habits of families in Sweden, at least those in the middle ranks in cities, have in them something very pleasant and attractive.—Families congregate in snug and comfortable parties of from ten to twenty persons, and the rule of hospitality is, that a person may be counted one of a family without actually being related to the same. A striking contrast to the want of hospitality which I often met with in country parts. After having become familiarly known in some house, a person on some joyful occasion, forms relationship with all the members of the family, both young and old; he is then always called cousin, and is treated and introduced to visitors as such. The question is very commonly asked, therefore; cousin by family or by friendship? Such cousins by friendship, are invited, in common with other relations, to all the family solemnities, and on Christmas eve to the Yulgot. This is a kind of dish eaten by every body in Sweden on that day. At the close of the entertainment there takes place the giving and receiving of presents, which occupy every one's attention. In some cases a man in disguise makes his appearance, representing a Hungarian, a Cossack, a groom, waiter, watchman, or the like, who carries a box or huge basket, so heavy that he can scarcely move under it; he instantly goes his way again. The package is directed to the lady of the house; hammer and chisel are employed to get at the inside; some considerable present is anticipated, but under the lid of the box there is an address to some one of the gentlemen composing the party—he takes off the wrapper, and finds a second wrapper under it, a third perhaps, a fourth, a tenth, and a twentieth; at last a parcel appears, well sewed up in canvass, but that is directed to some person in an adjoining residence. The parcel is sent over there, and after a while it comes back; another direction has been found under the canvass, and it belongs to the lady of the house at last. She opens it, and finds some elegant trifle, weighing a couple of ounces, proceeding out of the original package, which weighed many pounds.

Now it may be you are pleased with this, and you would like to be one at a party of the kind. But let us look at the matter narrowly, and say is this Christmas? [The German word, literally rendered, makes "sacred-night's-feast."] Is it a feast whereby the night is consecrated? Is there a Christmas where Christ is not in the midst of men, where he is not the main object of joy, and where any thing but the great fact of his nativity is the subject of converse? Christmas certainly is a feast of joy, and hence the custom of giving presents has obtained in christendom, as a memorial of the unspeakable great gift which God has made to the world, in sending his Son. But if by means of the picture, we forget the original, by the presents the Giver, and the true great Gift, have we in that case received the blessing of the festival? And if till even the next morning, people keep sitting over these presents, in what frame of mind will they, on the grand festival day itself, come under the preaching of God's word? I fear that over Christmas presents too often the inestimable gift of God to man, is overlooked; and I myself, have not been able since I have become personally acquainted with the Saviour, without pain and remorse, to think of the levity with which this festival season is many a time observed.

C. L. F. H.

Quebec, Nov. 29.
DEATH OF A CLERGYMAN AND HIS SON.—The Vicksburg Sentinel of the 11th ult. announces the death of the Rev. George Weller, D. D., Rector of the Episcopal church in that city. He died at Raymond, on the preceding Monday, after a short but severe illness. His son George, a worthy young man, just entering upon the theatre of life, survived his father but a few hours.

It is with no common sentiment of grief that we make the above announcement. Dr. Weller was among the most able and respected of our clergy.

The Rev. N. P. Harris, rector of the Church of the Evangelists, has been unanimously called to the rectorship of the Church of the Ascension, Philadelphia, which he has accepted. Mr. Harris' unparalleled success in the field of labor which he has occupied, we may regard as a pledge and earnest of usefulness in the wider field upon which he now enters.

The Episcopal Observer.

THE PULPIT, THE PEN, AND THE PRESS.

CINCINNATI AND LOUISVILLE:

SATURDAY, DECEMBER 18, 1841.

[Remittances on subscriptions, may be made free of expense to the office, through the Post-Masters—letters being written by the subscribers and signed and franked by the Post-Masters.]

TWELFTH VOLUME.

Terms of the 12th volume of the Western Episcopal Observer, invariably in advance: Single copy \$2; for 5 copies, \$8; for 10 copies, \$15.

* Persons obtaining 4 new subscribers, entitled to one paper for the year, gratis—those for whom the money, the names of 10 new subscribers, entitled to three copies of the Observer for the year.

WHO WILL BE BAPTISED FOR THE DEAD?

God's hand has, of late, in an alarming degree, been laid upon those who minister at his altars. Almost every paper we receive brings us the tidings of death amongst our brethren. Within a few weeks some ten or twelve have fallen.—constrains us to ask, how shall their loss be supplied? Who will stand in the places of those who have fallen? If the Lord take away his Prophets, and send not others, Jerusalem is ruined; Judah is fallen; the whole stay of bread and the wholestay of water is taken away, and the people perish. What then must be done? Pray ye the Lord of the harvest to send forth laborers into his harvest. Beseech him to increase the number of faithful laborers, and to increase their faithfulness! He has the hearts of our young men in his hands, and he can turn the piety and talents of the church to the good of the church; and will, if Christians pray more than the world send them Pastors after his own heart, to feed the people with knowledge and understanding.

To prayers, add liberality. Christians must give their money to support the schools of the Prophets, and educate young persons for the Ministry. Let the poor give of their penny, and the rich of their abundance. Perhaps in no way can so much good be done, with a given amount of money, as by sending forth a Minister of the everlasting Gospel. Who can tell how many souls he may be instrumental in turning to God? Who can tell how many young men he may direct to the sacred office? Who could estimate the results of Thornton's liberality in educating Claudius Buchanan?

Christian parents must give their sons. Why should there be no Hannahs in the church now, as of old, to say, "I have lent him to the Lord, as long as he liveth, I have lent him to the Lord." Why should we not have Abrahams now, to bind their sons to the Altar; not to immolate them, though if they were Pagans, they would do even this; but as a living sacrifice, to honor God, and to bless the church, by a life devoted to its service.

And are there no Christian young men that can give themselves? We will not say that it is every Christian man's duty to be a Christian Minister; but we do say, that it is the duty of every one to show cause why he is not.

Are there not inducements enough on the side of the sacred office? There is no honor like it; ambassadors for God. No privilege like it; to *live with you always. No pleasure like it; to see sinners repent, and souls saved. No gain like that which it brings; "They that be wise—their teachers, the margin reads it, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever."*

It is a serious fact, that of all who have said, "here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee," but few are found to give themselves wholly, to the service of God and the salvation of souls. Very few, who have been marked for Christ's "servants and soldiers unto their life's end," are ready to stand in the places of those who have fallen—very few to answer to God's inquiry, "whom shall I send, and who will go for us?" "Here am I, send me." Had it been always so, the world of salvation had not come to us. Were it so with all, how could sinners be saved? When would the millennium come? When would Christ see of the travail of his soul and be satisfied? Let Christian parents, and Christians think on these things.

A FEW THOUGHTS IN REFERENCE TO THE SUPPLY OF THE MINISTRY.

DEAR BRETHREN:

The remarks which have been offered respecting the duty of parents, to keep in view the wants of the Ministry, in the training and education of their sons, apply with almost equal force to all Christians. For though all may not have sons to devote to the service of the sanctuary, yet all who have a desire to be eminently useful in the way of which we have spoken, will find abundant opportunities to gratify their wish. They are, perhaps, the *spiritual* fathers or mothers of children, whom they have undertaken to teach all things which a Christian ought to know and believe.—They therefore stand in a most interesting relation to them. If we feel a near attachment to those who are dependent upon us for temporal support and protection, how can we feel otherwise towards them, who, by our own consent, have a claim upon us for spiritual food and sustenance—the babes in Christ who are dependent on us for the sincere milk of the mind? Let every one who stands in this relationship, look among that interesting little band, and see if he cannot find one of sufficient promise to induce

an effort in behalf of the cause for which we plead. Let that effort be begun and continued in faith; let it be attended with prayer for the divine blessing; and even if you should not succeed to the extent of your wishes, yet your pious endeavors, springing from such motives, will be most amply repaid in blessings upon yourself.—But we are warranted in believing that such efforts would be generally crowned with the desired results. In bringing about his purposes, God usually works by means. Especially in the great work of converting the world, he employs human instrumentalities, and it is the delightful privilege, as well as the bounden duty of his people, to seek from him, first of all, a right understanding as to the means and instrumentalities entrusted to them, and then to use them zealously and with an eye single to his glory. Every Christian is bound to make it a primary consideration, as to how he can best and most extensively promote the great designs of Him, whose servant he is.—If, looking at himself, and considering the circumstances in which Providence has placed him, it be clear to his mind that he cannot go himself into the immediate service of his Master, it should be his next and immediate inquiry, "whom shall I send, and who will go for me?" His Master is engaged in a great warfare which demands the active and personal service of all his followers; and if one cannot go himself, it is his duty to send a substitute, well equipped, and thoroughly furnished for the service. If he is tempted to count the cost of the outlay, let him look at the claims which the Captain of Salvation has upon him—how he has bound himself to that cause, began to receive his wages, and now stands pledged to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end.—In a word, and without a figure, let every one consider how he can best promote the cause of Christ. And as the ministrations of the church, including the preaching of the Gospel, are the chief and most direct means which God has ordained for carrying on his work, every one should exert his best efforts to extend and multiply these ministrations, by aiding to prepare, and send out, fit agents to perform them. And if a Christian shall have been made by the blessing of God, instrumental in preparing for the ministry, one faithful and effective laborer, he will not have lived in vain. Many will be brought from darkness to light through his agency, however indirect, and he shall in no wise lose the bright reward which is promised to those who turn many to righteousness. E. B.

DR. HENSHAW'S SERMON ON THE DEATH OF BISHOP MOORE.

This is an impressive and beautiful discourse. The biographical part is drawn with great fidelity and force, and exhibits a most rare combination of natural endowments and spiritual gifts in the venerated subject of it. Few men of our age of the church, have so sweetly and finely illustrated the apostolic spirit and character, as Bishop Moore.

DECEMBER NUMBER OF THE SPIRIT OF MISSIONS: Triennial Sermon before the Board, by BISHOP KEMPER—an admirable discourse, full of the wisdom and heroism of the Missionary work. Letters from Rev. Wm. Mitchell of Spring Hill, Rev. Wm. Scull, Fayetteville, Rev. W. H. C. Yeager, Little Rock, Arkansas, and Rev. M. Schuyler, Michigan.

These Missionary Letters indicate a good spirit, while they record the peculiar trials and discouragements of the Missionary life.

During the quarter, Mr. YEAGER has travelled thirteen hundred miles on horseback, in the discharge of his duties, and preached eighteen times. Two Sundays in the quarter were exclusively devoted to Spring Hill. Three services were performed in Washington, and two in Columbus, the others in the scattered settlements of his Mission. In one of his visits to these settlements, he preached to a large family of white and colored persons at night. Several were deeply awakened by the word of God. Early the next morning, an old man of sixty, came to him in great anxiety of mind—enquiring what he should do to be saved. The Missionary explained to him the way of salvation by faith in Christ, and pressed upon him the necessity of at once receiving Christ as his Saviour. The old man laid hold on the hope set before him, and the Missionary left him rejoicing in God his Saviour. Such is, in substance, the record of this distant and laborious Missionary, as to the spiritual fruit of his Mission. Would that the letters of our domestic Missionaries were more frequently filled with such details.

The position of Mr. SCULL appears to be one of hopeful promise, and of much labor and self-denial. We trust he will reap in due time if he faint not.

At Little Rock, the station of Rev. Mr. Yeager, a church edifice, for some time suspended, is now in progress. This appears to be a very important point, though at present little spiritual fruit has been gathered. The Missionary thus concludes his letter: "My labors have for the most part resulted in little more than in gathering the scattered sheep of the flock. In the language of many of my brethren of the Missionary field, I have sown in tears, and watered with my prayers, and endeavored to look forward patiently to the time when God will give the increase."

The missionary at Marshall, Michigan, has been bereaved of his infant child, and soon after his wife—who appears to have been in

spirit and duty, a devoted Christian woman. The church is reported as in a prosperous state—though no spiritual increase is recorded.

In the department of FOREIGN CORRESPONDENCE, the December No. is unusually rich.

Dr. BOONE, under date of Macao, June 11th, expresses the opinion that it is the bounden duty of our church to have four or five missionaries at present devoting their time and attention to the language and people of China. So we believe. He says there is but a single barrier to the establishment of hundreds of Missions, among those millions of literally perishing idolaters—and that this is of a political nature and may be removed in a day. He regards it as not unlikely the result of the present war with England will be to throw open to missionary effort, Chinese cities whose population outnumbered that of all our Atlantic cities put together. He expresses the confidence—we believe him correct—that our church, (notwithstanding this mission has been so much carped at in certain quarters,) is not prepared to sit still, when this great nation is to be taught to love and adore our precious Redeemer—and that we should have several of our choicest young men girding on the missionary armour there—acquiring the language, learning the manners of the people of the land, so that we may at any call of Providence enlarge our operations to suit the more enlarged and open door which may be set before us. We like to hear such searching language as the following sounding out from those ends of the earth from a solitary, but heroic Christian missionary. How does it rebuke the faithlessness and narrowness of many among us who have been so importunate for the breaking up of the China mission. "If," says our missionary, anticipating the open door of entrance among the millions of that empire, "if when the trumpet shall sound an attack on China, so clear and loud," as to leave no doubt on the mind of any Christian on earth, that it is the Saviour's design to take immediate possession of this immense heathen inheritance given him by the Father, there shall be no one in our Church who understands their language, or who has experience to lead on and assist the numbers of young men whom we should then be constrained to send, would it not be to our shame and reproach, that after the warning God is now giving us in the thorough shaking of this nation; we were found unprepared to do our Master's work and bidding, at such an eventful period? O, I would raise my feeble voice and entreat with tears, that our mission to China may never be given up, or lost sight of by our beloved Church, until China shall cease to want missionaries, and until its teeming millions shall all possess the same holy faith, which we prize dearer than life, and be all named by the same holy and beloved name by which we are called." There is throughout this letter of Dr. Boone, a tone of strong and earnest good sense, and a spirit of "faith and patience," which command our sincere respect and affection. That he is right, in his views of the Chinese mission, and of the claims of that people upon our church, we think most clear. The time has come—we must, as a missionary church, be prepared to enter China with the glorious Gospel of the blessed God. Who among our young men, is prepared to be "a brother and companion in labor" with this strong hearted and most zealous missionary of our church to China? Shame on us, if we lack either faith, or men, or means, for the doing of this great work.

Mr. SOUTHWATE's Letter. Constantinople, August 27, 1841. Friendly reception by Syrian Clergy of Mossoul—Conference on doctrines—Arrival at Mardin—Stay at Monastery near Mardin—Kind reception by the Patriarch—Affectionate and earnest appeal to the American Church—Illness, and kind attentions of the Metropolitan of Mardin—Return to Constantinople—Good results of the Mission.

As we intend to publish this letter entire in our next, we forbear giving at present more than the above index of its leading topics.

Missionary Intelligence of the Dec. No.—The Rev. E. WAYLEN has been assigned to Jackson, Michigan, the Rev. G. S. DAVIS to Franklin, Portage co., Ohio.

A fitting record is made of the decease of our worthy brother, Rev. C. PRINGLE, late missionary in Indiana.

The Domestic Committee call attention to the condition of the funds of that department; the whole receipts for five months and a half, having been only \$5,832 92, while the disbursements for the same period have been \$16,028 04. Earnest hope is expressed that the offerings of the people will be early gathered by the parochial Clergy, and transmitted to the Treasury. Unless this is done, the salaries of the missionaries, now bearing the burden and heat of the day, must remain unpaid.

The Rev. Mr. HILL sailed for Greece in the Argo, on the 11th November. It is much to be regretted that his departure should have been hastened by letters from Athens, before he had time to fulfill his design of visiting the churches of the West.

The Rev. Mr. EATON, of Galveston, Texas, has succeeded in raising, during a visit to the States, about \$1500 towards the erection of a church.

The Rev. Mr. PAYNE and his wife, of the Mission of Western Africa, were expected to sail from Philadelphia for Cape Palmas, about the middle of this month. The Foreign Committee have resolved to appoint for this mission, another missionary and two female teachers. The latter were expected to sail in company with Mr. and Mrs. Payne.

A chapter of very interesting intelligence in connection with the Missionary doings of the SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE OF THE CHURCH OF ENGLAND—this will appear in our paper of next week.

Intelligence of an interesting kind in connection with the efforts of the English "SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS," will also be found in our paper of next week, from this No. of the Spirit of Missions.

ACKNOWLEDGMENTS.—Domestic Missions, from 15th Oct. to 15th Nov., \$1,173 51.

Foreign for the same time, \$1,907 57.

THE TOKEN AND ATLANTIC SOUVENIR.

AN OFFERING FOR CHRISTMAS AND THE NEW YEAR.

This annual is one of the most beautiful specimens of typography and embellishment, we have seen issued from an American press. The style of its pieces, is highly chaste and interesting, and some of the poetical specimens are greatly superior to those which generally appear in such publications. The "Classic Melodies," by J. C. Percival, are very happy illustrations, both in spirit and rhythm, of ancient classic poetry. Some may think the pieces in general, of too grave and sober a cast, but this is the result of sterling good sense, and excellent taste, displayed in them.—The book makes the more beautiful and sensible offering for the New Year and Christmas."

Z.

BIBLE CLASS QUESTIONS.

LESSON 11th.—Murmurings and rebellions of Israel.

1. What instance of murmuring is recorded, Numbers, 11? How were their wants supplied?
2. What plague followed? What particular use does the Apostle teach us to make of this event?—1 Cor. 10, 6.
3. In Exo. 17, we read that they complained for want of water—when was this complaint repeated? How were they supplied? What was Moses' sin and punishment?
4. What does the rock typify? 1 Cor. 10. What do the waters typify?
5. The water must be used before it could cleanse or refresh. What does this teach?
6. In Num. 16, we read of the rebellion of Korah, and what was the subject of their complaint, and what were they desirous of obtaining?
7. Was it true that Moses and Aaron had exalted themselves to the stations they filled? Heb. 5, 4.
8. Wherein consisted the sin of Korah, &c.? Is not the Christian Ministry as sacred as the Jewish Priesthood, and is it not a sin for a man to thrust himself into the ministry? What says our 23d article on the subject?
9. How were they punished? of what did the people then complain? What followed? How was the plague stayed? of whom does the conduct of Aaron here remind you?
10. If we would not perish with the wicked what must we do? v. 26, and 45. How far must we separate from the unholy, and bear our testimony against them?
11. Did this awful judgment repress their rebellious spirit? If not by what miracle was the Priesthood effectually established in the family of Aaron?
12. What was done with Aaron's rod? What does its budding, &c. teach Ministers?
13. How was the Priesthood of Christ declared and established?
14. Beautiful allusions are made to Aaron's rod in Psalm 110, 2, 3, and Isaiah 27, 6, Wt at is the import of those passages?

THE WESTERN EPISCOPAL OBSERVER.

NEW ARRANGEMENT.

Our readers will take it, we hope, as a decided evidence of the steady and strong on-going of our enterprise of making the religious press subservient to the interests of the Church, and of Christian education at the West, that we have consummated arrangements which will enable us to issue the paper after the beginning of the 12th volume, at \$2 a year.

After the first four numbers of the year, however, no papers will be sent out of Cincinnati and Louisville, unless the cash is forwarded in good currency, either through the mail, post-paid, or through the letters of Post Masters, (in accordance with a published regulation of the General Post Office,) or otherwise without charge to the press. This rule of our office will hereafter, be strictly adhered to.

In connection with this arrangement, we design to make several improvements in the paper in typography, pictorial embellishments, &c.—The same large folio form will be used, with additional new type, and occasional engravings in the way of pictorial illustration of subjects.

We send copies of the Prospectus of the new volume, to the Clergy of the West, and others, respectfully requesting them to make such use of them in the way of obtaining subscribers, as may be in their power, during the remaining weeks of the year, and the first four weeks of the ensuing year.

It is important that the returns be made, so far as may be, by the 1st to 15th of January, 1842.

OUR PRESENT SUBSCRIBERS.

We shall regret to cease our weekly visits to any families among our subscribers, where we have been welcome, and in any manner useful, during the past year. This however, will probably be the case in some instances. The not sending the paper out of Cincinnati and Louisville, unless paid during the first four weeks of the year, will we doubt not, prevent some worthy persons from continuing their subscriptions.—We hope however, this will be well considered.

The following reasons strike us (at a stand point as disinterested as we are capable of taking)

as good and sufficient, why the Observer should not be discontinued by any of our present subscribers on account of its being placed upon a cash basis. 1st. It is an old friend, and has for many years been accustomed to visit your firesides weekly with its lessons of "truth and soberness," for you and your children. 2ndly. It is an old and tried servant of the Western Episcopal Church, and of Christian education, and of all the sound interests of truth and godliness—a pioneer of the Church of the West, and has lived through many trials—steadily to its aim, through evil and through good report. 3dly. The increase of its usefulness depends more or less upon each of its present subscribers continuing steadfast, and endeavoring, with their own subscription money, to forward promptly, (that of others, obtained through their exertions. 4thly. Its value as a Family Paper, in enlightening and educating the minds and hearts of your children, and those who pertain to your respective households, and diffusing weekly a healthful tone of thinking and acting on matters relating to private Christian duty, and of duty to the church. We trust these and other considerations which it would be less delicate for us to particularise, may induce all our present subscribers to continue on the footing on which the paper will be issued with the commencement of the ensuing year, and when in their power, to make active exertions to obtain the names of new subscribers.

Four new names will entitle you to the paper free of charge.

THOSE OF OUR SUBSCRIBERS IN ARREARS.

The close of the year is a fit time to adjust, and when in the power of those indebted, to pay accounts. That all our subscribers in arrears for one, two, or more years, may be induced to do so, we offer them the following favorable terms of settlement: Each of these back years stands charged upon the books of the office at \$3. We propose to receive of all who shall pay in good currency, during the months of December, 1841, and January, 1842, two dollars for each volume in arrears—in other words, to abate one third. Will not our delinquent subscribers, one and all, from a sense of justice, and the additional motive of interest, thus presented, exert themselves to close, before the beginning of the new year, or at least during the first four weeks of the next, all their accounts with our office, and thus have the gratification of beginning the new year on a footing with the Observer, likely to preserve for many ensuing years, a reciprocity of kindly interest?

FREE PAPERS TO THE CLERGY.

Our brethren of the Clergy in addition to their gratuitous efforts for the Observer, are in general, the most punctual in the payment of their yearly subscriptions. By the terms proposed for the 12th volume, it will be in the power of each, with little exertion, to add four names at least to the subscription in their respective parishes.—This will entitle them to the paper without charge. In many parishes a special effort might add 10 or 20 new subscribers to the list—cutting the clergyman to three or six copies, which might, with much profit, be distributed among the families of the poorer members.

OUR PAPER OF TO-DAY.

"SKETCH OF THE LIFE AND CHARACTER OF BISHOP MOORE," by Rev. Mr. Norwood—done with great fidelity, and worthy attentive reading.—"GERMAN RATIONALISM," concluded; an article too elaborate and extended for the mere lovers of paragraphing and "gold-beating," but of singular ability and discrimination. If any have laid the previous numbers containing this Review aside, we recommend them to take them up again and read the whole attentively and thoroughly.—"MR. NEWMAN, No. 90," a bold and just rebuke of the dishonesty and sophistry of Tract 90.—"MR. FOOTE'S LECTURE," concluded; a paper of great freshness and force, and will amply repay the most careful and attentive perusal.—"TRANSLATION from the German of Dr. Barth's Kinderschriften,"—for this admirable paper we are indebted to a most dear friend, an ex-missionary from the Mission School of Basle, now resident at Quebec. We hope often to hear from him in this way.—DOMESTIC CIRCLE:—"IT IS BUT A DOLLAR,"—an instructive article to the young, and to children of a larger growth.—"POLTRY,"—By Bryant and Miss Davidson.—"IS THIS PRAYER?"—Let it be well read and thought of by our youthful readers.—"HAPPINESS DIFFUSIBLE BY WELL DIRECTED FEMALE CONVERSATION," by Mrs. Ellis—an extract from a sensible and well written work, especially worthy the attention of our female readers.—"A TALK FROM REAL LIFE,"—a Temperance tract of excellent import.—EDITORIALS.

Our Reader, why do you pay the enormous charge of four cents for such an amount of utterly uninteresting and unedifying matter, sent to you weekly, in the best type, and on fine paper? It is a grave question. Can it not be much better spent for the entertainment and instruction of your family, and for the good of the church?

The Rt. Rev. Bishop Lee, of the Diocese of Delaware, having fixed his residence for the winter at Georgetown, Sussex county, Delaware, requests that letters and papers may be addressed to him accordingly.

DIED.

Yesterday, Dec. 13th, JOHN WHETSTONE, Jr. aged 43 years.

For a quarter of a century he has been connected at various times, with the Gazette Office; for the last three years permanently.

No honest man than Mr. Whetstone breathed. He commanded the respect of the business community for his punctuality and promptness, and was beloved by all who knew him.

He was a native of Ohio, his father being one of the earliest pioneers of the West. His death was calm, and he bade adieu to friends, and the world, at peace with them and it.—Gazette.

GRACE CHURCH.

The Treasurer gratefully acknowledges the receipt of the following sums, as donations to the Church, viz: from

| | |
|------------------------|---------|
| Rev. J. T. Brooke, | \$20 00 |
| Samuel Beresford, | 25 00 |
| W. B. Smith, | 10 00 |
| S. Tutin, | 5 00 |
| Samuel King, | 5 00 |
| Dr. Daniel Drake, | 15 00 |
| A friend to the church | 25 00 |
| Mrs. N. Longworth, | 5 00 |
| William Kirby, | 10 00 |
| A. Isham, | 5 00 |

L. E. BREWSTER, Cincinnati, Dec. 17, 1841. Treasurer.

The Rev. ABRAHAM RECK, Missionary to Cincinnati, of the English Evangelical Lutheran Church, will preach next Sabbath the 19th inst., at 11 o'clock, A. M., in the Engine House, corner of Canal and Vine streets. All persons interested are invited to attend.

Instruction in the French and German Languages.

M. R. J. N. KRYZINSKI, proposes to give instruction in the French and German Languages to those who may desire it. He is permitted to refer to the Rev. Dr. Biggs and Rev. Dr. Colton, Professor Mitchell and Mr. W. D. Gallagher, Dec. 18, 1841.

Clarified Hardwood Candy.

M. J. LOUDERBACK would most respectfully inform the ladies and gentlemen of Cincinnati, and more especially such as are distressed with a troublesome cough or defective lungs, that he has a safe and certain relief in the article of Clarified Hardwood Candy. His experience in manufacturing medical candies, enables him to say with confidence, that it exceeds any thing of the kind. The receipt for its manufacture, has been submitted to several distinguished medical gentlemen of this city, in whom reference will be given if required, who speak highly in its favor.

dec 18—1 m East 4th street.

PIANOS AND TUITION.

THE elegant assortment of PIANO FORTES, finished at the most approved Eastern Manufactories, expressly for the subscriber, is now "entirely and safely received." These instruments contain the various late improvements, calculated to secure brilliancy, sweetness, and durability of tone.—they justify the importer in giving the most unexceptionable warrants with the bills of sale, and can be disposed of on the very lowest terms.—Orders from a distance punctually attended to.

Tuition.—In accordance with applications made, that a limited class of juvenile pupils will be commenced with, immediately after the first of January, in the instruction of which, the methods hitherto so successfully adopted, for not only imparting the most graceful style of performance, but for conveying the useful and agreeable knowledge also, will be carefully attended to.

TERMS for the class—\$12 per quarter.

WILLIAM NIXON,

MUSICAL SEMINARY AND PIANO FORTS SALOON,

Race Street, 3d door below Fourth.

Cincinnati, Dec. 18, 1841.

SITUATION WANTED.

AN experienced and competent instructor of youth is desirous of obtaining a situation in a private family or school, in Cincinnati, during the winter. He is a member of the Episcopal Church, and engaged in studies preparatory to the ministry. He is willing to devote time to five hours to instruction in the Latin and Greek Languages, Mathematics, the Natural Sciences, or the English branches.

The most unexceptionable references will be given. Address "A. B." through the Post Office, Cincinnati, December 11, 1841.

Annals for 1842.

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|---|------|
| THE Token, and Atlantic Souvenir—10 embellishments. | |
| " Gift | 8 " |
| " Poets of America, Vol. II. | 36 " |
| " Dahlia, or Memorial of Affection 6 " | |
| " Violet | 8 " |

Youth's Keepsake
The Little Forget-me-not
The Child's Token
The Gem—four kinds

A great variety of other finely bound and illustrated Books, Toy Books, &c. &c.
For sale by
U. P. JAMES,
dec 1 No. 26, Pearl Street.

YOUNG LADIES' EDUCATION.—Mr. and Mrs. J. LIVINGSTON VAN DOREN, after a recess of some 5 years, have resumed the duties of Female Instruction. They have selected the city of Cincinnati as the most desirable location in the West for their contemplated Institution. It shall be their aim in their present Institute, to afford Young Ladies an opportunity of obtaining in the West, as thorough, extensive, and finished an education, as can be had in the most celebrated female seminaries in the Northern or Eastern States.

Having had fifteen years' experience in superintending extensive Institutions for young Ladies, thirteen of which were in the city of New-York and its vicinity, at the head of one of the largest and most distinguished female seminaries in the East, they hope to merit and receive the continued patronage of an enlightened public.

The Institute is now open for the reception of pupils, who are received at any time or age.

Young Ladies desirous of finishing their education in the higher studies, or qualifying themselves for teaching, will find the above Institute to afford special advantages.

Terms made known on application at the school rooms, at present in Centre-street, between Race and Vine.

Satisfactory testimonials from many highly distinguished gentlemen and their former patrons in the East, may be seen at any time when desired.

REFERENCES IN THIS CITY.

Rev. J. L. Wilson, D. D., Rev. J. T. Brooke,
Rev. B. P. Aydelott, D. D., Rev. H. V. D. Johns,
Rev. L. Beecher, D. D., Rev. L. G. Bingham,
Rev. C. Colton, D. D., Dr. Daniel Drake,
Dr. J. Locke, N. Baker, Esq.

aug. 21.—2 ms.

Boarding and Day School for Young Ladies, CONDUCTED BY MRS. GOOCH.

THE Studies in this Institution will be resumed on Monday, 23d of August.

Mrs. Gooch can accommodate a few more Boarding Pupils, and would suggest to those Parents who intend placing their Daughters under her care, that this is the most advantageous time to commence. The season is favorable to study, and the Classes will be nearly arranged for the following year; during which period there will be no interruption except a week at Christmas.

Walnut street, near Fourth, Cincinnati.

July 31.

MR. ZACHOS' SELECT SCHOOL.

This School commenced on the 20th inst.—It is the design of the Principal to make it in the best sense select, and to limit it to a small number.

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"IT IS BUT A DOLLAR."

Many young females whose wealthy or indulgent parents, constantly entrust them with money, to spend at their option, become strangely forgetful of the responsibilities imposed on them in this respect; they seem to think, that what has been freely granted them, on the impulse too frequently, of mistaken tenderness, may be lavishly spent, or thrown away with prodigality, without any sin being thereby contracted. But my young friends, remember, that each time your purses are replenished by parental love, you are called to a new stewardship. You may not choose to admit the idea, and may even ridicule it as the fiction of enthusiastic minds; nevertheless, God has authoritatively declared in his Word, the truths of which neither the young nor old—the rich nor the poor, may cancel at their own pleasure; that on the reception of every trust, of money, of time, or talents, then is there imposed on the recipient, a solemn obligation, which cannot, but at the peril of the individual, be neglected!

I once heard a pious, sensible, and wise mother, reprove her young daughter, for seconding her petition to purchase some desired article, by saying, "Oh mother! it is only a shilling." I felt, at the moment, disposed to consider her maternal anxiety a little premature. Subsequent experience, has however, convinced me, that she was truly wise, in endeavoring to nip in the bud, this false mode of reasoning, so common to young and ardent minds. I have seen, that almost uniformly, those who in childhood, were allowed to purchase the various pretty articles, which their juvenile tastes craved, because they cost "only a shilling," were most generally, in after life, found willing to sanction their desires for unnecessary and often, injurious indulgences of a more expensive kind, by the apology, "it is only a dollar."

A young acquaintance will furnish me a case in point. Her indulgent parents had from infancy, allowed their daughter to gratify her almost every whim. True, she did not at any one time, ask for large sums to disburse on herself, but she would be perpetually allowed \$5 or \$10 to spend at her own pleasure. She would have been afraid perhaps, that she was guilty of a little extravagance, if she had spent at once, either of these sums on any one indulgence, but in the course of a few days, I would find her purse emptied, and articles gained as equivalents for the money, which were half the time, almost wholly useless, and seldom served for more than a momentary gratification—and yet the plea which she had always ready to sustain her was, "oh! this only cost a dollar"—(that only fifty cents)—as if responsibility was limited to trusts of large sums, and not extended to smaller ones, whose aggregate would when well applied, have told strongly on the happiness, temporal and spiritual, of many. Let me then, at the risk of being thought to act the part of a rigid mentor, affectionately caution my young female readers, especially such as may reside in cities, against allowing themselves to be tempted to acts of unnecessary expenditure, particularly for articles of personal decoration, from the fact that the several items they are solicited to purchase, may cost only one dollar, or only five dollars. One solitary dollar has, believe me, done much already when well bestowed, in ameliorating the temporal or spiritual evils of man. Look at the subscription lists of many religious and benevolent female societies, whose aggregate receipts are nightly influential in promoting the best interests of society; and yet the mass of the subscribers, rarely average annual contributions, exceeding in amount those sums, which others of their sex, consider themselves fully justifiable in squandering in trifles or unnecessary indulgences, because they cost only a dollar. One dollar well applied may do much. Let me cite an example.

THE WORTH OF A DOLLAR.

Some years since, a highly intelligent and pious gentleman, with whom my family were on terms of intimacy, related the following circumstances to me, as a proof of what results might flow, from the proper expenditure of a single dollar. He stated the facts, as given to him by a leading clerical friend, who was deputed to preach sermons of appeal, in behalf of one of the leading religious societies of the present day: I believe, if not mistaken, the American Board of Missions.

Dr. R—, was in Virginia, at the time referred to, and had preached several times in various of her cities, with little apparent success. One night he returned home, after having made a stirring appeal to the sympathies of his audience, greatly discouraged, for notwithstanding all the earnestness with which he had pleaded in the cause of his Master, but few had been found willing to cast in their silver and gold to the treasury of the Lord.

On the following morning he received an early visit. It was from a poor woman, who informed him that she was widowed, and the mother of several children, for whose support, she was compelled daily to labor at the washing-tub. She made this avowal, not in a spirit of complaint, but as an apology, for her being unable to bring more than one dollar, to aid the good cause, for which he was pleading.—Dr. R— declined at first, receiving the widow's mite, the proceeds of two days of hard labor; but she would not be denied—and her offering of faith and love was cast into the sacred treasury, and with a cheerful heart she departed.

The recipient of her precious alms, felt warmed in spirit by this incident, and went with renewed ardor to his work. He preached again on the same evening, and to sustain his appeal, cited the widow's case, without mentioning her name. The effect on his audience was most powerful—the donations were poured into the box with unwonted alacrity—after service was over, several gentlemen came to Dr. R— and desired to pledge their names for subscriptions—some of \$10, some of \$50, others of \$10, and \$5. "We came," said they "determined not to give much, but we cannot withstand the effect produced by the widow's dollar. Altogether, Dr.

R— found that the one dollar had been instrumental in bringing in near a thousand more to the society, to which it had been given. Finding the simple recital of this fact, to have proved so effectual an aid to him, in his work in Virginia, Dr. R— subsequently repeated it to audiences collected at Philadelphia and New York. In every instance, it served to stimulate the wealthy, as it had done in the South, and before his tour of duty was completed, the widow's dollar had gained not tens of dollars, only, but hundreds and thousands! What a lesson to all who have money to bestow, on the worth of a dollar.

M. C.

EARTH'S CHILDREN CLEAVE TO EARTH.

BY W. C. BRYANT.

Earth's children cleave to earth—her frail,
Decaying children dread decay,
Yon wreath of mist that leaves the vale,
And lessens in the morning ray,
Look how by mountain rivulet
It lingers as it upward creeps,
And clings to fern and cypresswood set
Along the green and dewy steeps:
Clings to the fragrant kalmia, clings
To precipices fringed with grass—
Dark maples, where the wood thrush sings,
And bowers of fragrant sassafras.
Yet all in vain—it passes still
From hold to hold, it cannot stay,
And in the very beams that fill
The world with glory, wastes away;
'Till parting from the mountain's brow,
It vanishes from human eye,
And that which sprung of earth is now
A portion of the glorious sky.

TO A STAR.

BY LUCRETIA M. DAVIDSON, WRITTEN IN HER 15TH YEAR.

Thou brightly glittering star of even,
Thou gem upon the brow of heaven!
Oh! were this flattering spirit free,
How quick 'twould spread its wings to thee!

How calmly, brightly, dost thou shine,
Like the pure lamp in virtue's shrine!
Sure the fair world which thou may'st boast,
Was never ransomed, never lost!

There, beings pure as heaven's own air,
Their hopes, their joys, together share;
While hovering angels touch the string,
And Seraphs spread the sheltering wing.

There, cloudless days, and brilliant nights,
Illumed by heaven's refulgent lights;
There, seasons, years, unnoticed roll,
And unregretted by the soul.

Thou little sparkling star of even,
Thou gem upon an azure heaven!
How swiftly will I soar to thee,
When this imprisoned soul is free!

IS THIS PRAYER?

About twenty years ago a little boy was put to bed at dark, by his sister. He knelt down before a chair to say his prayers. A young lady, a visitor, was present, and she listened while he repeated them. He knew that she was observing him, and so he said them in a very careful manner, with his eyes raised to heaven and his hands clasped. "How sweetly he prays!" whispered the lady. This was all she said; but he heard it, and his heart was filled with gratified pride. He had scarcely thought of God in his prayers; yet he went to bed glad and happy—not because he felt that he had pleased God, but because he himself had praised! Was this prayer? I will tell you what he did afterwards, and then you can judge.

One day he made a kite, but it would not fly, but turned round and round. After trying a while to make it rise in the air, he became angry, and dashed the kite to the ground, and stamped upon it with his feet. No one was near, and he cursed the kite—not loud, but softly, lest somebody should hear him! He did it with the same tongue which the young lady said, had "prayed so sweetly!" He forgot God when he cursed, as well as when he said his prayers. Had he prayed?

A few years passed away. He was now eight years old, and he often felt much troubled when he thought of his sins. There were no simple, instructive books published at that time, to teach young children the way to be saved. He knew that he ought to pray; but he did not rightly understand how Jesus Christ was Saviour. It is true that he had often heard the minister and his mother speak of Him, but no one explained to him, in a manner that he could understand, that he should love and trust the Saviour just as he would confide in his father. To quiet his conscience when it was uneasy, he resolved to say three prayers secretly every day. This plan he followed for a time; he then grew careless, and forgot to pray, until something alarmed him, when he began again; and to make up for lost time, he counted up the days in which he had forgotten his devotions, and remained on his knees until he had repeated three prayers for each neglected day. But it was very tiresome to stay so long on his knees; and he therefore hastened over them as rapidly as his tongue could move, little feeling that something more was needed than the mere repeating of words. Was this prayer?

Many more years passed away, and he became a man. His father and mother died, and many of his friends besides. There were a very few left in the world to love him; and he wandered away to another city. He was sad and lonely; he felt that every thing worldly was vain and unsatisfying. He had no true happiness here, and he had no hope in looking to the life to come. He knew that God was not his friend; God could not be pleased with sinners, and he felt that he was a sinner. One Sabbath he went into a church, and there heard of Christ in such a way as he had never before heard. Overcome with sorrow, he went to his bed-room, and in the agony of his soul he threw himself upon the floor, and asked the Lord to have mercy on him.—He felt that he could not cast himself down low enough before his Maker. He repented that he had sinned so long, and so much against the good and holy God, and resolved, by the help of the gracious Spirit, to do so no more. He became a Christian, and then experienced that one moment's enjoyment of the love and favor of the Lord was worth ten thousand worlds. This was prayer.

Youth's Friend.

HAPPINESS DIFFUSABLE BY WELL DIRECTED FEMALE CONVERSATION.

The chamber of sickness is not the only situation in which the power of conversing easily and appropriately, is of inestimable value. There are other cases of trial, of suffering, and of anxious solicitude, in which the mind would prey upon itself, even to the injury of the bodily frame, if not diverted from its object, and beguiled by

pleasant conversation. In seasons of protracted endurance, when some anticipated oasis of immeasurable good or evil comes not at the expected moment, and every fresh disappointment only adds to the feverish restlessness, which no human constitution is strong enough to sustain unarméd; what amusement could be devised for such a time, at all comparable to interesting and judicious conversation, gently touching upon the exciting theme, and then leading off, by some of those innumerable channels, which woman's ingenuity is so quick to discover, and so apt to make use of, for purposes of generosity and kindness?

There are fireside scenes, too, of frequent and familiar occurrence, in which this feminine faculty may be rendered more serviceable than all other accomplishments—scenes that derive no sadness from acute or lively suffering, but are characterized by an inexpressible kind of melancholy, arising from the moodiness of man, or the perverseness of woman, or, perhaps from a combination of domestic disagreements, attaching to every member of the family, and forming, over the better feelings, a sort of incrustation, that must be dissolved or broken through, before any thing like cheerfulness can shine forth.

There is perhaps, more real sadness arising from causes like this, than from the more definite misfortunes with which we are visited; and not sadness only, but a kind of resentment bordering on secret malignity, as if each member of the family had poisoned the happiness of the others; and looks are directed askance, books are opened, and their leaves are methodically folded over; and yet the long dull evening will not wear away.

How like a ministering angel then is the woman, who, looking off from her work, directs her conversation to that member of the family who appears most accessible, and having gained his attention, gives the subject such a turn, as to draw the attention of another, and perhaps a third, until all, at last, without being aware of it, have joined in conversing on the same topic, and the close of the evening finds them mutually agreeable to each other. On such occasions, it is by no means an insignificant attainment to be able to awaken a laugh; for if two or three can be brought to laugh together, the incrustation is effectually broken, and they will be good friends without farther effort.—*Women of England, by Mrs. S. S. Ellis.*

A TALE FROM REAL LIFE.

About four months since, I was accosted by a weather-beaten tar, whose appearance showed that he had weathered many a storm, but whose blackened eye, and trembling limbs, proved that the perils of land had been more disastrous than the dangers of the deep. He had for years while on shore, been the victim of the rum-selling land-lords, and the prey of those harpists that infest their slinks or iniquity. He approached with a dejected look, and spoke as follows:—

"I hope you will excuse me sir, but I am in a very bad state as you perceive. I have suffered dreadfully for a long time from drinking, and although I don't care much about it myself, I can't help it, when I am where it is, and my shipmates are urging me to drink."

"You had better make up your mind to leave off at once," I said.

"That is what I want to do, sir; and if you will put my name on the Temperance Book, I would thank you."

"I will gladly do it," said I; "and if you will come up to-night, I will go with you to the Temperance Meeting."

"I will, sir—I will." A little before the time named, he presented himself, with his nerves somewhat steadier, but still a pitiable looking object of intemperance.—"Well," said I you are true to your time;" and off to the meeting we went—and as soon as the invitation to sign the pledge was given, up he stepped, and down went his name.

After the meeting, I gave him a caution to stand fast, and we parted. The next morning, my new convert made his appearance, and with a sorrowful look, said, "I can't stop where I am, sir; if I do, I shall break my pledge. My land-lord and shipmates are trying all they can to get me to drink. I can't stand it, sir—I can't stand it."

"Well," said I, you must leave. How long have you been in the house—what is the amount of your bill?" He replied—

"I have only been there for two or three days, but my bill for grog is rather heavy."

I paid the amount of his bill, which was nearly nine dollars, and had his dunnage taken to the Sailor's Home, where he stopped about a week, kept his pledge, got thoroughly sober, and obtained a voyage up the Straits, and for once in his life, rendered himself on board, a sober seaman, in possession of his senses, and knowing what port he was bound for.

Three months slipped round, and brought back my honest tar. He met me with a look of gratitude, and gave me such a grip, that made my fingers fairly ache.

"Well," said I, "have you kept your pledge?"

"Oh yes, sir, and mean to keep it."

He returned to the Sailor's Home—was paid off—rigged himself out in a new suit of clothes—paid the little debt he owed, and in a few days was shipped again.

As he was going on board, I saw him.

"Look here, sir," said he, shaking in his hand seven or eight dollars in silver. "I have been sailing out of this port, FIFTY YEARS; and for the first time, I am going to sea with all I want, and money in my pocket! If I had been where rum was, I should not have had a cent, or bit of tobacco. Good bye, sir—good bye. God bless you. There is nothing like temperance after all."—*Sailor's Magazine.*

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C. R. MITCHELL, M. D., Philadelphia.

J. D. TOWNSEND, M. D., or JOHN WILSON, M. D., Albany.

From the Rev. D. More.—In 1825 my lungs became seriously diseased, and continued so for nearly fourteen years; and about six years since I was attacked with a chronic bronchitis, which occasioned me much pain and distress, attended by difficult breathing and pains in various parts of the chest. In March last I purchased a bottle of Rev. I. Covert's Balm of Life, and the effect has been, that my breathing is about as before I was taken, my chronic bronchitis nearly, if not altogether cured, and the pains of the chest have subsided. I have great confidence in the Balm of Life, and think it a good and safe medicine.